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Joan of Arc. The nagualistic rites were highly symbolic, and the symbols had clearly defined meanings. The most important symbol was fire. Of this Father de Leon says: "If any of their old superstitions has remained more deeply rooted than another in the hearts of these Indians, both men and women, it is this about fire and its worship and about making new fire and preserving it for a year in secret places."

Another symbol still venerated as a survival of the ancient cult is that of the tree. The species held in special respect is the ceiba (*Bombax ceiba*). The conventionalized form of this tree strongly resembles a cross, and this came to be the ideogram of "life."

The serpent was another revered symbol. In Chiapas one of the highest orders of the initiated was that of the *chanes* or serpents.

In reading this learned treatise one is strongly reminded of the studies of Mr. James Mooney, of the Bureau of Ethnology, upon the Ghost dance. There were exhibited at the World's Columbian Exposition four transparencies representing men and women going through the Ghost dance ceremonies, many of them swooning. It were easy to transfer these pictures to the scenes of Dr. Brinton's book. The subject is one of great interest to ethnologists, who have to thank Dr. Brinton for bringing together such a harvest of material from a field in which he is easily the chief gleaner.

OTIS T. MASON.

The Snake Ceremonials at Walpi. By J. Walter Fewkes, assisted by A. M. Stephen and J. G. Owens. (*A Journal of American Ethnology and Archaeology.* Vol. iv. Boston and New York, 1894.) Sq. 8°, vi, 126 pp., ills.

Captain Bourke, in 1883, first called the attention of the civilized world to the wonderful snake ceremonial of the Moki or Hopi of Arizona. After his return to the east in that year there appeared in several newspapers articles descriptive of the rite, most of which articles were probably the result of interviews with Captain Bourke. It was not until the following year (1884) that his important work on "The Snake Dance of the Moquis of Arizona" appeared. During the decade following his first

visit this biennial rite was repeated five times at Walpi and was witnessed by hundreds of white men and women, among whom were many scientists, newspaper reporters, photographers, and artists. In this way it has come to pass that the ceremony has often been depicted and described. In the bibliography which is appended to the work under review fifty titles are given; but this is by no means a complete list. We recollect seeing several articles which are not noticed in this bibliography.

Yet none of all these works describe more than portions of the last two days' work of the ceremony, and the greater part speak only of the very last important act of the last day—the public snake dance around the sacred rock at Walpi. It remained for the authors of the present work to gain access to the underground temples (*estufas, kivas*) of the Antelope and Snake priesthoods, and there to witness the esoteric rites of nine days' duration, preceding the wonderful public exhibition which has so excited the admiration of all beholders, savage and civilized.

The work before us describes these observances, as well as they could be seen and studied, by three industrious and painstaking scholars on two occasions—the ceremonies of 1891 and 1893. It contains, besides, much information gathered while the rite was not in progress, and quotes, when necessary, observations made by other students, such as Captain Bourke, Dr. Yarrow, and Mr. Mindeleff. One of the authors, the late A. M. Stephen, not only observed this rite (or series of rites) during its long continuance, but he lived years among the Moki or in their neighborhood collecting collateral information concerning the rite and other matters of ethnographic interest.

The authors have thus collected a vast amount of information concerning the rite and have performed a wonderful and praiseworthy work. Yet (and it is no discredit to them to say this) the task is still incomplete. All has not been told; all has not been discovered. In several cases the authors acknowledge their ignorance; in other cases deficiencies are evident to one acquainted with the rites of other tribes.

One of the most notable deficiencies is the absence of texts and translations of the prayers and songs, but these may yet be procured. There is now, we believe, no good English-speaking interpreter of the Moki language living—none who could do justice to the sacred literature of the people—but many of the

Moki children are now attending school and learning to speak English. In a few years good interpreters may be found among them. Dr. Fewkes has fortunately secured many of the songs on phonographic cylinders, where they may be studied years hence, when the priests are dead and the rite forgotten.

Dr. Fewkes, we believe, intends to continue the work and find out still more about the snake dance. We wish him every success; yet we fear he will be greatly hampered by the loss of his assistant, Mr. Stephen. Dear old "Steve!" as he was familiarly known to his multitude of friends in Arizona and New Mexico—a man devoted to ethnographic research without regard to the pecuniary reward which his work might bring him. He died, after a lingering illness, at the Moki village of Sichomovi, in April of this year, pursuing his studies to the last.

The myth upon which the rite is based and a section on the interpretation of the myth complete the book. The conclusion at which Dr. Fewkes arrives is this: "The snake dance is an elaborate prayer for rain, in which the reptiles are gathered from the fields, intrusted with the prayers of the people, and then given their liberty to bear these petitions to the divinities, who can bring the blessings of copious rains to the parched and arid farms of the Hopi."

On page 107 we twice find the expression "morning dove" where mourning dove, no doubt, is meant. This is the only error we have noted in the text.

The illustrations, which are numerous, are not of equal merit. The frontispiece and the figure facing page 88, both by Julian Scott, are worthy of that gifted artist. The process copies of photographs are indistinct and not very instructive. We have reason to fear that an error has been made in the figure of the pahos, on page 27.

W. MATTHEWS.

Memoirs of the International Congress of Anthropology. Edited by C. Staniland Wake. Chicago: The Schulte Publishing Company, 1894, 8°, 375 pp. \$5.00.

The World's Columbian Exposition brought together the largest body of anthropologists ever assembled in America. Over two hundred and fifty members of the International Con-